

GRACE, F. L. D. C. H. R. G. L.
S. S. L. A. O. O. N. 1880-1881

Grace United Church

Saskatoon

1886

1951



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REV. THOMAS R. DAVIES, M.C., M.A., B.D.

The Minister's Message

A MOST interesting document held by Grace United Church informs us that on the fifth day of May A.D., 1884, The Temperance Colonization Society sold a "parcel or tract of land situate in the Temperance Colony" to John Neilson Lake, in trust for the Methodist Church. At that date, the City of Saskatoon was little more than

a dream in the minds of a group of zealous, temperance-conscious folk. It was a time of unrest among the Indians on the Western Prairies and the uprising in 1885 delayed the realization of the dream. However, the "parcel of land" had been purchased for the church and the future colony was not to be left without spiritual leadership.

The story contained in this booklet relates how a church was organised and how a "tract of land" became the location of successive church buildings. These buildings have been the centres of vigorous spiritual life during the years of our city's development from a sprawling collection of one-roomed shacks into the beautiful prairie city that we know to-day. The story is told in mere outline and our limited space forbids the naming of more than a few of the faithful folk who have contributed to the life of the congregation. Even many of the activities must remain unmentioned for the same reason. This anniversary booklet can give no more than a token picture of the work and of the workers, past and present. As we read its pages let us rejoice in the opportunities that are afforded to us to make sure that the fine record is continued.

It is significant that the publication of this booklet should coincide with the building of a new United Church within a mile of our own Grace Church. We rejoice in this venture of our neighbour, Second Street United Church, and call upon our people for a substantial anniversary offering which will be used to assist our neighbour and to extend the work of the United Church of Canada in this growing city.

I count it a high privilege to be the minister of this congregation. There is a constant challenge in the work that awaits us. There is honour and responsibility in the inheritance that has come to us. So our association together is one of work and of honour. We will do well to meditate on the homely words of Philip Henry: "I did this day receive so much honor and work as ever I shall know what to do with. Lord Jesus, proportion supplies accordingly."

History

ANY historical study of Saskatoon necessarily begins with a reference to the Temperance Colonization Society. The Society was one of several syndicates formed as a result of legislation intended to aid the Dominion Government in financing the Canadian Pacific Railway. Through such syndicates settlers were able to obtain land very cheaply—but at long distances from the railway. So acute were the difficulties they had to meet in settling their land that the late Professor A. S. Morton, who in his time knew more than anyone else about the history of the Canadian prairies, could apply only one word to the scheme—"vicious."

Certainly the little group of settlers who first came to what was to be Saskatoon had hardships enough. They had to make their way to the place by a long trek with horse and wagon, over the vast empty prairie, from Moose Jaw. Their supplies of food had to be taken in by the same route. Such equipment as lumber and machinery was first shipped by rail to Medicine Hat, then transported down the South Saskatchewan by river steamer. The settlers had to endure the fierce prairie winters with inadequate housing and far more inadequate medical aid. Except for the single telegraph line at Clark's Crossing, twenty-one miles away, they were cut off from the outside world. Yet their story is, after all, one not of defeat but of courage and determination and achievement. And one of the threads in the story was formed by a group of earnest men whose religious faith was deep.

A document evidently familiar to Professor Morton (for it bears a notation with his signature) consists of five dog-eared and yellowing sheets of notepaper bearing an account, written in pencil in a large open hand, of the early years of Methodism in Saskatoon. This document apparently written in 1903 is now among the archives of Grace Church. It is appropriate that it should be there, for its author was the man whose thought and energy and aspiration, more than those of any other were directed to the establishing of the church that was to become Grace Church. He was James Eby, a descendant of a family whose pioneering was religious as well as geographic, for they were once Waldensians, and their Protestantism antedated the Reformation. In the closing decades of the last century, James Eby was pioneering in both ways.

"The first Methodist service," he writes in his account, "was held on the bank of the river about two miles south of the city near where the G.T. (Grand Trunk) Bridge crosses it. Jno. N. Lake of Toronto was the preacher. About 6 or 8 of us were camped there for a few days in July 1882 (here a sceptic has inserted the words 'Mr. G. Willoughby says 1883') and on Sunday it was proposed that we hold a service which was accordingly done."

The Mr. G. Willoughby whose name thus appears was another early settler, who arrived in the spring of 1883. He has described what was according to his account "the first service ever held here."

The meeting was held on the Louise grounds near to where Nutana Collegiate Institute now stands. It was held in the great temple of the outdoors with the sky for a ceiling and the sun for a lamp. The congregation sat about upon the grass. There was neither organ nor hymnbook. The preacher "lined" the hymns. This service stands out in the memory of the writer for the reason that during its progress Whitecap, chief of the Sioux at the Moose Woods reserve, strolled in. We can see him as if it were yesterday, curious to know the occasion of the gathering, and, when told that the white people were worshipping the white man's God, standing with quiet dignity in respectful silence until the service was concluded.

Mr. Eby goes on to sketch the organizing and development of Methodism in Saskatoon during the subsequent quarter century of settlement and expansion. The new community—hardly even a community then—received its christening at the very service referred to. For Mr. Lake, the preacher, tells that "On the first Sunday in August (1882) I was lying in my tent about 3 p.m. when a young man came in with a handful of bright red berries and gave them to me. After eating some, I asked where they were found. He said, 'Along the river bank.' I asked if people had a name for them. He said they were Saskatoon berries." The account goes on to say that Mr. Lake exclaimed in an instant, "Arise, Saskatoon, Queen of the North." One may be allowed to doubt that his enthusiasm was quite so rhetorical, but at any rate the name was proposed to the directors of the Colonization Society in the following winter, and was formally accepted by them.

The early years of settlement were years of toil and hardship and uncertainty, in all of which the Methodist group shared. Mr. Lake, who was Commissioner of the Colonization Society, returned to the East, as did some other members of the original group. But some, and notably James Eby, remained to work for the cause in which they believed, in the expanding community. By the fall of 1886 it was felt that the time had come for establishing a regular church organization. The minutes of the organizing meeting, which are preserved in the Church archives, read as follows:

1886

Saskatoon Mission, Regina Dist., Manitoba & N.W.T. Conference of the Methodist Church.

The first Quarterly Official Meeting, held in the School House, Saskatoon, on Wednesday, Aug. 18th, 1886.

Rev. Alfred Andrews of Qu'Appelle (Chairman of Dist.) in the Chair.

1st. Reception of members.

2nd. Bro. Henry Smith appointed as Class Leader.

3rd. Bro. E. Wooldridge recognised as Local Preacher in good standing.

4th. Bros. Mason, A. Smith, & Wooldridge appointed Church Stewards for Saskatoon and Bro. Lake for Clark's Crossing Appts.

5th. Church Representative left for after consideration.

6th. Church Trustees appointed were Henry Smith, Peter Latham, James M. Eby Sr., E. Wooldridge, Archie Smith, Jas. Powe & Bro. Mason.

7th. Church Building Committee appointed, Henry Trounce, Robert McCordick, Robt. Dulmage, Jas. Powe & Dr. Willoughby.

Sunday School then organized.

Superintendent, Peter Latham.

Asst. Superintendent, H. Trounce.

Bible class teacher, James M. Eby Sr.

Other Teachers, Mrs. Fletcher and Robt. Hamilton.

Sec. Treasurer, Robert Hamilton.

N.B.—Mr. Wagner, Timber Agent of Prince Albert, promised the Church a free timber grant for church building. Also Ten Dollars (\$10.00) of Subscription.

JAMES M. WRIGHT
(Superintendent of Missions)
Sectary *pro tem*



MRS. GRACE FLETCHER
For Whom the Church is Named

Despite the auspicious note with which these minutes closed, the newly organized church was in difficulties at once. At the second meeting of the Board, in October, James Eby Sr. was elected Recording Steward. In writing up the minutes he recorded tersely:

No financial returns. After a short discussion Bro. Smith promised to see the people with regard to raising money for Minister's salary.

Moved by Bro. H. Smith & seconded by Bro. Latham: that a collection be taken monthly (viz. the first Sunday of every month) for support of Minister. Carried.

Moved by Bro. H. Smith and seconded by Bro. Latham, that the Recording Steward communicate with the manager of the T.C.S. (Temperance Colonization Society) Co. in reference to the money promised for the support of the minister. Carried.

The problems of the new church are most clearly indicated by a letter written three months later (Jan. 20, 1887) by Mr. Eby to Rev. James Woodsworth. Mr. Woodsworth (whose son, also a Methodist minister, was later to be a powerful influence in the political life of Canada), was at this time serving in Winnipeg as Superintendent of Missions for the Methodist Church. Mr. Eby's letter to him is lengthy, but is worth quoting, both for what it reveals of the church's difficulties and for the admirable candour with which it treats them:

Financially, owing to the failure of our crops so far, we are extremely low. In fact, many of us have had to get outside help to enable us to get through the winter comfortably, and seed grain for next spring is as yet an unsolved problem.

When the T.C.S. was first formed, there were a number of Methodist ministers connected with it, and we were given to understand that as soon as practicable a Methodist minister would be sent to the colony. We came here expecting that that would be the case.

Now what are the facts? We were without a minister up to the summer of 1884, when there was one sent from the Manitoba Conference, the Rev. Wm. Halstead, who (after preaching for us two or three Sabbaths only) deserted us, at the same time telling us that he was going to raise some money to help us in building a church. He has never reported since of his success or otherwise.

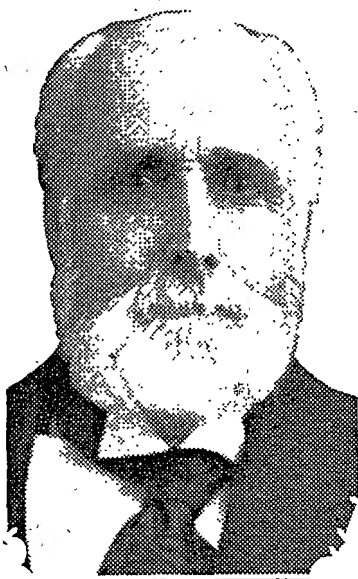
And so again we were without a minister until last summer when a young man was sent, who remained with us about four months.

The Society was organized, stewards, trustees, etc., elected, and everything getting in fair working order, when Mr. Wright had to leave on account of physical inability, leaving a debt for board . . . which it will be extremely difficult for us to pay under present circumstances . . .

We are endeavouring to keep up the services and the S.S. in hopes that a minister will be sent . . .

We are willing and anxious to do all that we can towards the support of a minister and if the Good Lord sends us fair crops we don't intend to hang on the skirts of the Missionary Board any longer than is absolutely necessary . . . Without a minister we cannot maintain a separate existence for long. We will have to unite with the Presbyterians (although they are in the minority here) who are endeavouring to get a minister of their own domination, and then Saskatoon will be lost to the Methodist church for many years . . .

Whether it was the dire threat implied in that last sentence that brought results one cannot say, but at all events a preacher arrived in 1887, and the church was not again left without a minister.



MR. JAMES EBY
One of the Founders of the
Community and the Church

The minutes of Quarterly Official Board Meetings through the subsequent years record growth that was not spectacular but steady. They record also some customs of the church that have now vanished. One of these was the institution of lay or "local" preachers. Such entries as these occur regularly:

The character, ability, and punctuality of Bro. E. J. Wooldridge as Local Preacher were considered and licence renewed.

The character, and ability as exhorter, of Bro. W. R. Tucker were considered and licence renewed.

The practice of appointing Local Preachers regularly continued for more than two decades. The use of the titles "Brother" and "Sister," which gives these early minutes a homely touch, was gradually discontinued about 1908.

The difficulties that beset the minister of those days, as well as the need of local preachers, are suggested by a letter written in January, 1895, to Mr. Eby, by Rev. T. G. Bethell, then in charge of the pastorate. As will be seen, his territory was a large one, in horse-and-cutter days:

Dear Mr. Eby,

As I am just about to leave for the Reserve & then leave Monday for Dundurn, then Wednesday for Clark's Crossing, I do not expect to have time to see you.

I am completely out of wood. Could you see some of the friends that I may get some. I think another load will see me through O.K.

I was stuck in the snowdrifts all day Saturday & most of Sunday & hence did not get home until Sunday after 10 p.m.

The letter goes on to express good wishes, then ends with a postscript:

If I should not be back for Sunday afternoon or in case of storm will you take charge of the service & oblige

Yours as ever,

T.G.B.

A letter written in 1928 by Rev. Dr. W. A. Cooke, to Dr. R. L. McTavish, then pastor of Grace Church, gives a glimpse of Saskatoon in those early days. Dr. Cooke was stationed in Prince Albert in 1892-93, but had supervision over the Saskatoon church. He writes to Dr. McTavish:

Saskatoon has come up in the world. When I was at Prince Albert, following my ordination, we had a train twice a week from Regina, by Saskatoon, (it had been running about two years then, and was the only railway to the north) and at that time we stopped at Saskatoon for lunch. There were two eating-houses near the small station, and on the other side of the track a little branch store run by Mrs. Fletcher. On your side of the river was a little village. That was the day of small things . . .

It was also a day of growth, however, for both the village and the church. The congregation had as yet no place of worship of its own, but had been meeting at first in tents; then in the kitchens or parlours of private houses; or in the "Company Building," and still later in the stone schoolhouse. At the Quarterly Official Board meeting in January, 1892, it was

moved by Bro. Roberts seconded by Bro. King, That in the opinion of this Board the time has come to erect a church.

After a full & free discussion of the question in all its bearings the motion was unanimously carried with the understanding that the church be of the approximate value of \$1200.

The Board of Trustees were instructed, and at once took the matter in hand. By the beginning of March they were making good progress with the plans, and had begun the purchase of materials.

Mr. Roberts' plan for a building 40x26, 14 feet high was adopted, modified by putting three windows on each side & one at the back, high . . . Windows to be gothic, size of glass 14x28 in. Walls to be built from the ground with concrete.

The building was to be constructed on a site offered by the Temperance Colonization Society, and described in the original survey as "Lot A, Block 62, Plan Q1," with 150 feet on Eastlake Ave and 140 feet on 10th St. On this site, which continues to be the location of Grace Church, was erected the first church building in Saskatoon. The service of dedication was held on January 15, 1893. Dr. Cooke, in the letter already quoted from, says,

I had a part in the opening services of the first church in Saskatoon, though the principal honor of that occasion belongs to Rev. F. B. Stacey, then Chairman of the Regina District, of which we were a part. Our Anglican friends were very kind and generous at that time. I remember specially Mrs. Pendygrasse and Mr. Horne . . .

As I recall it, our first *grout* (i.e., plaster) Church developed some cracks in the north wall—but it served its day and generation, and it had the honor of being the first church . . .

Dr. Cooke's memory was sound, for the north wall was a subject of discussion at more than one Board meeting. Nevertheless, the building served well, not only for the Methodists but also for the Presbyterians, who worshipped there from 1893 to 1897.

The area served by the minister of this church varied in extent but it included Dundurn from the beginning. Within a few years one finds reference being made to Smithville, the Reserve, Clark's Crossing, Garrison, and Floral—evidence of the rapidity with which the region was being settled. The minister had to travel about on foot and on horse, financed by a salary that was far from munificent. A minute of the Official Board meeting of August 21, 1899, indicates the financial condition of the still struggling charge:

Moved by D. Lusk, seconded by H. Smith; that the appropriation for Salary, horsekeep, and rent be \$750.00 and that the mission raise

on salary \$250.

Horsekeep 60.

Rent 40.

and that the balance be recommended to the favorable consideration of the Missionary Board.

The fact that they were still dependent on the Mission Board did not discourage the Officials of the church, however. At a meeting in July, 1900, they took an important forward step by deciding that

the Trustee Board be instructed to purchase Mr. Sinclair's property in Saskatoon (consisting of a house and lot with a good stable) for a parsonage, the price asked being \$500, with interest at 7% until paid . . . Sister G. H. Fletcher and Bros. Eby and King were appointed a committee to arrange for the furnishing.

The first train reached the new settlement in 1890, on a railway line connecting Regina and Prince Albert. It crossed the river on a trestle bridge, at the west end of which the station had been built. The decision to erect the station there was an important one, for as a result of it the growth of the village on that side of the river soon outstripped that of the settlement on the east. When the community on the west was incorporated in 1901 as "The Village of Saskatoon," there were hard feelings beyond the river. The residents there then chose to call their village "Nutana," a name which shortly thereafter begins to appear in the dateline of the Official Board minutes. One would like to know precisely what thoughts passed through the mind of the Recording Steward at one meeting when, having begun to write "Saskatoon" he changed his mind and slowly wrote "Nutana."

Whatever the local rivalries may have been, the minister of the church had now to serve a flock divided by the river. Since the railway bridge was the only bridge, he had to make much

use of the ferry service, which had been established as early as 1884. This took its toll of his salary, and the Board minutes show more than one entry of this kind:

Moved and seconded, that Mr. Lusk be a committee to interview the ferryman about reducing the ferry fees for the preacher.

The meeting of the Board on May 13, 1903, was an important one. It is recorded that "after full discussion" a decision was reached

that owing to the great influx of settlers into this part of the country and the difficulty of crossing the South branch of the Saskatchewan, we recommend that this circuit be divided by the river and an ordained man be stationed on each side of the river, an ordained single man at Saskatoon and a married man at Nutana.

Moreover, it was reported to the meeting that a committee appointed to take steps towards building a church in Saskatoon had chosen a site for that purpose. The site was a part of the property now occupied by the T. Eaton Co. Ltd. store, and was the original "Third Avenue" Methodist Church. The decision makes it evident that, whatever their feelings about geographic and civic divisions may have been, these men were not forgetting that the church ignores such barriers. Yet it must have given them pleasure when, in 1906, the population of Saskatoon having increased to more than three thousand, the villages of Nutana and Riversdale amalgamated with it.

As the church grew in size, its work grew in complexity, and in this period of expansion several organizations important to the life of the church had their beginning. In February, 1907, the Official Board recommended that an Epworth League be organized, a suggestion which was acted on soon afterward. On April 11 of the same year a W.M.S. auxiliary was established, with a membership of 18. In August, the first Ladies' Aid was organized with ten members. Needless to say, each of these organizations was to do, during the years that followed, work of inestimable importance to the life of the parent institution. The Sunday-school, which as we have seen had been organized when the Official Board itself first met, had continued to function. In the main it had a steady, if slow, growth, though at times variations in its statistics called for explanation. For example, in 1907 there was a sharp falling-off in attendance, which the superintendent explained as being caused by "(1) building of traffic bridge (2) removals (3) starting of English Church S.S."

The church building was used for meetings by some associations that were not actually connected with the church. Among the church's archives is the minute book of an organization that began in 1905 as "The Young People's Institute," changed its name later in the year to "Nutana Literary Society," evolved in 1907 into "The Nutana Athletic Association," then



An Early
Sunday School Picnic



The Chancel of Grace Church

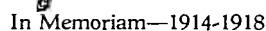
reverted to a "Literary Society" before fading away. Some of the meetings of this society were held in the church, and in its athletic phase it used the church tennis courts. The minutes are full of delightful detail, the secretary obviously having taken the word "Literary" in all seriousness. It is pleasant to read that the first regular meeting "opened with a selection on the Grama-o-Phone by Mr. Clarkson." On the other hand, reading that at a later meeting "Mr. Tucker made a short speech after which he handed in his bill for lumber to the amount of six dollars," one would like to know the contents of that speech. The Society's meetings were given over to dialogues, recitations, songs, and so on. Debates were held frequently. On January 18, 1907, the resolution was debated "that it is a greater calamity to be an old maid than to be an old bachelor." The judges—all ladies—decided in favour of the negative. Whether they were influenced by a demonstration of "Club-swinging" by one of the gentlemen present, after the debate, the minutes do not record.

After more than twenty years of existence, and notable growth in numbers and influence, the church was still without a name. It had been known variously as "Methodist Mission Church," "Nutana Mission," "Saskatoon East Church," and, occasionally, "First Methodist Church." On May 27, 1910, responding to a request of the Board of Trustees, the Official Board resolved that the church be named Grace Church. The name was chosen in honor of a woman who had arrived to join her husband in Saskatoon in 1885. She was Mrs. Grace Fletcher. Hers is the first feminine name to appear in the church records, for she was appointed a Sunday-school teacher at the first meeting of the Official Board. She was a devoted worker for the church, and very generous with her financial support. At her death in the summer of 1907, the church received a bequest of \$4,500.

The christening of the church was not in itself a major event, but it somehow symbolizes the end of an era in the church's history. Not only Mrs. Fletcher, but others of the original group,

For obvious reasons, though the church's growth in the subsequent years was no less rapid than it had been, the historian finds it less picturesque. Pioneering conditions, as well as the size and simplicity of the founding group, make the story of the early years colourful and easy to visualize. The development and activities of a numerically large and complexly organized institution inevitably tend to be expressed in statistics, rather than in personalities and incidents; and it is increasingly necessary to select for comment the highlights of achievement.

It had not been intended that the Sunday-school building thus completed should be the congregation's home for long. What was proposed was a large church to which the Sunday-school building would be an annex. But 1912 and 1913 proved to be difficult years for Saskatchewan, and the church found itself facing financial difficulty. The years of war that followed were years of strain also. Not until 1927 was it possible to complete the structure. One may regret the delay on many grounds, but present-day worshippers may be thankful that it resulted in some revision



of the plans. The architect's drawing of the proposed new Church, which appears on the front of the order of service printed for the anniversary in 1912, shows a heavy, ornate, baroque building. The structure now standing, though similar in its main lines, is infinitely simpler and more pleasing.

A glance at the "Announcements" page of the order of service for January 12, 1913, indicates how the work of the church had developed in extent and complexity. In addition to programmes for morning and evening services, announcements appear for Class Meeting, Sunday 10 a.m.; Sunday School and Bible Class, 2.30 p.m.; Men's Brotherhood, Monday at 8 p.m.; "A brotherhood of applied Christianity"; Epworth League, Tuesday at 8 p.m.; Prayer Service, Wednesday at 8 p.m., at which a "stereopticon lantern will be used to illustrate the life of Paul"; Choir Practice, Thursday at 8 p.m.; Boys' Club, Friday at 7.30 p.m. In addition, there are announcements of meetings of the W.C.T.U., the Ladies' Aid Society, and the Mission Band. Such had been the growth in a little more than twenty years. Incidentally, one observes a fashion note at the bottom of this page of announcements, in the form of a request printed in bold type: "Ladies will kindly remove their Hats during Service."

It was during the ministry of Dr. R. Lorne McTavish, pastor from 1924 to 1932, that Grace Methodist Church became Grace United Church. When the Methodist Church in Canada became a part of the United Church of Canada, in June, 1925, Grace Church had a membership of 525, and a total of 1000 persons in the pastoral care.

Two years later, while Dr. McTavish was yet minister, the decision was made to complete the building that had been partly constructed seventeen years before. As we have pointed out, the original plans were revised somewhat; the work of construction was placed in the hands of Mr. C. M. Miners, himself a member of the congregation. On Thanksgiving Day, 1927, the corner stone was laid by another member of long standing, and a former pastor, Rev. Charles Endicott, D.D. Dr. Endicott was at this time President of the Saskatchewan Conference. In this ceremony also another former pastor of the church, Rev. J. W. Pratt, took part. He had been minister in charge when the corner stone of the Sunday-school building was laid in 1910.

Eleven months later, on October 14, 1928, the new building was dedicated. There was a series of services during the day, beginning with a communion and reception service conducted by Dr. McTavish. This was followed by the service of dedication, at which the preacher was Rev. J. A. McKeigan, then President of Saskatchewan Conference. In the afternoon there was an open session of the Sunday School, and baptismal service. At night, a further service of worship and finally a meeting of the Young People's Union. On the Monday evening following, the Women's Association—no longer the "Ladies' Aid"—served a dinner in the social hall.

The printed programme for these services of dedication contained a list of church officials of the day. Because it is made up very largely of names still familiar to present-day members of the congregation, we transcribe the list here as a tribute and a reminder; for it is to such people that the church owes its life and growth:

Rev. R. Lorne McTavish, D.D., Minister and Chairman of Boards.
Frank Holmes, Secretary Official Board.
Dr. J. A. Snell, Clerk of Session.
L. L. Gallagher, Church Treasurer.
P. F. Copeland, Choir Leader.
Miss Millicent Lusk, Pianist.

Members of Session

Prof. R. K. Baker, W. M. Brooke, A. W. Cameron, W. B. Doyle, L. L. Gallagher, Frank Holmes, J. M. Keeler, Dr. S. R. Laycock, Howard McConnell, M.L.A., A. C. McEown, H. G. Merkley, M. J. Sexsmith, Dr. J. A. Snell (Clerk), A. S. Walker, W. J. Young.

Committee of Stewards

G. L. Collard, P. E. C. Ecob, T. A. Girvin, C. L. Green, G. W. Harrington, W. J. Holliday, F. G. Hopper, C. Kurtz, F. B. McEown, Chas. Marshall, C. M. Miners, H. W. Parr, L. S. Parrott, J. E. Paul, W. G. Perry, W. T. Woodley.

Ex Officio

Mrs. J. W. Carmichael, President, W.A., Mrs. W. B. Doyle, President, W.M.S., Dr. Chas. Endicott, Dr. W. E. Millson, Dr. J. L. Stewart, Prof. E. A. Hardy (Ass't S.S. Supt.), Mrs. E. H. Running, Supt. Primary Department, Basil Braithwaite, President, Y.P.U., Weller P. Wensley, President Church Choir.

Trustee Board

W. M. Brooke, A. W. Cameron, (Sec.), E. S. Channell, G. L. Collard, W. B. Doyle, DeWitt Fletcher, Frank Holmes, R. B. Irvine (Rep. to Q.B.), J. M. Keeler, Howard McConnell, M.L.A., A. C. McEown, H. G. Merkley, W. G. Perry, A. S. Walker, W. T. Woodley, W. J. Young.

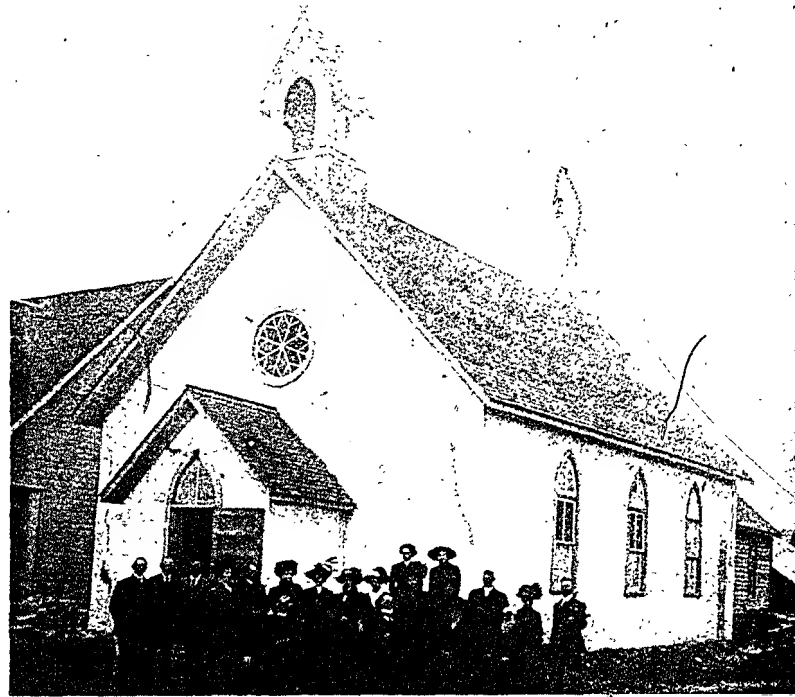
Building Committee

W. M. Brooke, Chairman, W. B. Doyle and Howard McConnell, Joint Treasurers, Prof. E. A. Hardy, H. G. Merkley, A. S. Walker.

Furnishings and Organ Committee

A. W. Cameron, Chairman, P. F. Copeland, Secretary, Dr. Chas. Endicott, Frank Holmes, W. J. Young.

The name of Mr. Peter F. Copeland among these draws attention to a phase of the church's life about which we have said little—its music. The church had not always had a choir or organ, but one account tells us that "Mrs. Eby, Mrs. Powe and Mrs. Wm. Stephenson were always ready to start a tune, and all loved to sing." Certainly music had played a vital part in all the services of worship, though it is not now clear when the first choir was organized or the first organ purchased. The first organ was eventually presented to the University, to be placed in the museum that had once been Saskatoon's first schoolhouse. At the time of the dedication of the new church, a piano was used to provide the instrumental music, the pianist being Miss Millicent Lusk. But Mr. Copeland and his choir were bending their energies towards the installation of a pipe organ. A few months after the dedication of the church building, a three-manual Casavant electric pipe organ was dedicated, a magnificent instrument that has brought inspiration and enjoyment to countless worshippers. Under the energetic leadership of Mr. Copeland, with Mr. W. S. Fish and later Mr. Harry Jones at the organ, the choir gave incalculable assistance in



First Church Erected, 1892



MR. PETER F. COPELAND
Choir Leader for Twenty-seven Years

the worship and work of the church. It was Mr. Copeland's firm belief that no choir could do first-rate work with second-rate music, and he kept his choir working through the years at Handel and Bach, Beethoven and Brahms, Mozart and Mendelssohn, so that the list of their performances is an impressive one indeed. Happily Mr. Copeland's successor in office, Mr. Jones, has maintained the tradition of pursuing excellence.

Like all other institutions and individuals, the church felt the effects of the years of depression deeply. A glance at the financial statements of the 1930's reveals how serious these effects were. In 1930, for example, the total amount-raised through all channels was \$19,782.58. By 1934 the amount had dropped to \$1,840.79—a decline of more than forty per cent. Yet this decline in financial standing was not accompanied by any similar decline in activities carried on or in membership. On the contrary, when the church celebrated its golden jubilee, in 1936, the membership was at “an all time high of 643 with 1150 persons under pastoral oversight.”

The golden jubilee was celebrated during the pastorate of Rev. C. M. Curtis, whose leadership did much to keep the spirit of the congregation high through the years

of depression. The preacher at the special jubilee services was Dr. Charles Endicott. To commemorate the jubilee year a 40-page booklet was prepared, containing a historical sketch of the church through its fifty years, which was mainly the work of Dr. J. L. Stewart of the faculty of St. Andrew's College. The present account of the history of Grace Church owes much to this earlier one. The booklet contained also an account of the current activities of the congregation, and a series of messages from former pastors, and from the then moderator, Right Reverend Peter Bryce, and the President of Saskatchewan Conference, Dr. John L. Nicol. There were also a number of interesting photographs, one of which showed the jubilee congregation gathered outside the church. Another, much older, showed the Sunday School picnic of 1907—a caravan of grain wagons loaded with the members of the school, drawn by an enormous steam tractor of the old straw-burning variety.

The successor to Rev. Mr. Curtis was Rev. John Manuel, M.A. During his pastorate, which was sadly and suddenly cut short by death, he saw the church emerge from the years of depression, only to enter the years of war. Yet despite the darkness and strain of the early war years he succeeded, in 1941, in bringing about the formation of plans for clearing off the mortgage indebtedness of the church. He did not live to see—as he would have rejoiced to see—the carrying out of these plans. They were fostered by Rev. A. W. McIntosh, who came from retirement to lead the congregation during the difficult months after Mr. Manuel's death. They were brought to a happy conclusion during the pastorate of Rev. Donald Bruce Macdonald.

At a special service of thanksgiving on November 21, 1945, the mortgage was ceremoniously burned. The action of burning the mortgage was carried out by three of the congregation's veterans to whom it must have given great satisfaction: Rev. Dr. Geo. Bennee, whose association with Grace Church began in 1890, when he served as student minister; Mr. R. B. Irvine, and Mr. Frank Holmes. The printed programme for the occasion carries photographs of the principal speaker, Dr. Charles Endicott; of the speaker at the anniversary service on the following Sunday,

Dr. Lorne McTavish; and of the pastor. Alongside the picture of the latter is a well-earned tribute.

Under the energetic and keen leadership of our present minister, the Rev. Donald Bruce Macdonald, we have raised in the past year almost \$16,000.00 to make this evening's celebration possible. He naturally refuses to take unto himself any of the credit for this happy state of affairs, believing that it is due entirely to the fine spirit of generosity shown by all members of the congregation towards their beloved Church. Nevertheless we extend to him our deep appreciation for the leadership he has given us and we rejoice with him Sunday by Sunday, to see our Church filled to capacity and oftentimes overflowing beyond capacity. That he may be given strength to continue his good work among us is our fervent prayer.

Happily Mr. Macdonald's strength was spared, and his ministry was a time of expansion in all departments of the church.

Mr. Macdonald was a veteran of the war, in which he served with the R.C.A.F., and as the war ended he conceived an idea that he proceeded with characteristic verve to bring to realization during his ministry. The original plans for the church building had included a tower on the south-east corner, which for reasons of economy had never been constructed. Mr. Macdonald's dream was to build this tower, and to make of it a memorial to those of Grace Church who had given their lives in the two world wars. In 1949 he was to see this tower completed, with its chimes and its memorial windows, its Memory Chamber and Book of Remembrance. These were dedicated on Sunday, August 21, 1949, in ceremonies conducted by Dr. A. B. B. Moore, now Chancellor of Victoria University; Dr. J. B. Corston, now Principal of St. Andrew's College; Rev. J. P. Browne, M.C., Senior Chaplain, Prairie Command, the Canadian Army; Dr. Robert F. Schnell, of the St. Andrew's College faculty; and Mr. Macdonald himself. On the same occasion, a bronze plaque was unveiled in memory of one of Grace Church's staunchest servants, Dr. Charles Endicott, whose death had occurred two years earlier.



MR. HARRY JONES
Organist and Choir Leader

Mr. Macdonald accepted a call to Westboro United Church, Ottawa, in 1949. His successor, Rev. T. R. Davies, M.C., M.A., B.D., came to Grace Church from Highlands United Church, Edmonton. Mr. Davies has made it his concern to consolidate and advance yet further the rapid gains made by the Church in the years of expansion and urbanization of population that have followed the war. Grace Church is no longer, as it once was, a church serving a semi-rural congregation, but on the contrary is at the heart of an increasingly compact residential area. In his efforts to cope with the constantly changing problems of his charge, Mr. Davies has been notably successful, and he has the loyal and affectionate support of a congregation that now numbers almost one thousand persons.

It is on this note of challenge, rather than on one of complacency, that the present historical sketch should end. The capacity to adapt itself to changing circum-

stances is the true sign of life in any developing organism, from the simplest living forms to the most complex institutions. It is the continuing need of the church to demonstrate that capacity in whatever future Saskatoon may face, as the first little group of worshippers, without altar or organ or hymn-books, demonstrated it in a lonely place on the banks of the South Saskatchewan, years ago.

The missionaries and ministers who have served the church since its organization in 1886, are as follows:

1886-1887	James M. Wright	1907-1908	Peter Webster
1887-1888	F. W. Hodgson	1908-1910	J. W. Pratt, B.A.,
1888-1890	John Peters	1910-1914	E. Val Tilton
1890-1891	Geo. H. Bennee	1914-1915	R. H. Leitch
1891-1892	A. E. Roberts	1915-1916	H. T. Lewis
1892-1893	W. A. Sipprell	1916-1920	Chas. Endicott, D.D.
1893-1894	Egbert Gregory	1920-1924	Chas. W. Brown, B.A., D.D.
1894-1896	T. G. Bethell, B.D.	1924-1932	R. L. McTavish, D.D.
1896-1900	John Linton	1932-1938	C. M. Curtis, B.A., B.D.
1900-1903	Arthur Barner, D.D.	1938-1942	John Manuel, M.A., B.D.
1903-1904	G. H. Chant	1943-1944	A. W. McIntosh, B.A., B.D. (supply)
1904-1905	F. Atkinson	1944-1949	D. B. Macdonald, B.A., B.D.
1905-1907	George Marshall	1949-	T. R. Davies, M.C., M.A., B.D.



Some Anecdotes

In 1910, Rev. A. W. McIntosh, first minister at St. Thomas Church, visited Grace Church Sunday School. During his talk to the children and young people, some three hundred in number, he asked all over sixteen years of age who had been born in this community to stand. Only one stood—Nina Fletcher, daughter of the lady for whom this church has been named.

In 1910, Rev. A. W. McIntosh conducted the first one-cent sale held in Saskatoon. Coming to the Church with a pocketful of one-cent pieces, uncommon coins in that day, he proceeded to buy all the hymn books, good and bad, from the Sunday School children. When his money was used up, he tried to sell the same hymn books back to the children. His first offering was a dilapidated book with both covers missing. No one would make a bid, and this was what he wanted. It paved the way for his lesson. Then he went on to point out to the pupils that in life no one wanted worn-out, damaged goods; people paid money only for things worth buying. So, it is with people, he went on; you will not be wanted in the world market if you allow yourself to become damaged by sin and injured by riotous living so that you do not present to others your best self.

Mr. F. A. Robinson tells the following story about himself. He was teaching a group of young boys the story of the healing of the ten lepers by Jesus; and then, drawing the analogy between leprosy and sin, spoke somewhat as follows: "You see, boys, there was no cure for leprosy in those days, and there is no cure for sin—except through Jesus Christ."

At this point a little fellow spoke up, "Have you tried Zam-buk?"

The Session



Front Row—O. H. Hibbert, W. J. Overholt, T. R. Davies, H. L. Massey, J. G. Rayner, H. McConnell
Second Row—W. E. Kruger, R. F. Schnell, W. A. Edwards, G. W. Harrington, C. A. Hodges
Third Row—F. F. Saint, G. H. Allingham, F. A. Robinson, H. L. Benson, W. G. McLeod
Fourth Row—W. J. Rae, F. W. Dewar, G. L. Collard, C. M. Miners, R. C. Chalmers
Back Row—T. W. H. Williams, A. J. Wheaton, W. J. White, R. K. McFadyen, W. M. Brooke
Absent—J. T. Keyser, Aden Bowman, E. A. Haroy, J. H. Cumming

Plaques have been placed on the walls of the sanctuary and dedicated to the glory of God and in memory of four faithful servants of the congregation:

REV. CHARLES ENDICOTT, D.D.,
 REV. JOHN MANUEL, M.A., B.D.

MR. ROBERT BARKER IRVINE
 MR. FRANK HOLMES

REV. CHARLES ENDICOTT, D.D.

The people of Grace Church honored themselves in the erection of a plaque in grateful memory of the many years of service rendered by the Rev. Charles Endicott, D.D. For more than thirty

years, he enriched the life of Grace Church by his public and private ministrations, wise counsel, and inspiring comradeship. A man of broad human sympathy and understanding actuated by the highest motives, he manifested a rare genius for friendship. As pastor of this church, president of the Saskatchewan Conference both in the Methodist Church and in the United Church of Canada, and finally as secretary for the Missionary and Maintenance Fund, he rendered outstanding service. Many honors came to him and all reflected their glory on the congregation of Grace United Church.

REV. JOHN MANUEL, M.A., B.D.

Rev. John Manuel was not long in Saskatoon, but during his four years as minister of Grace United Church he earned the admiration and respect of a very large part of the city. A man of devotion and courage, he served the church well. His warm and affectionate nature made him a champion of the underprivileged. He was a valued delegate to the Trades and Labor Council where his views were always given careful attention. No one questioned his deep interest in the affairs of the laboring man. The congregation of Grace Church is most grateful for the work of this faithful pastor and honored his memory in the erection of a plaque bearing the inscription:

*"In loving memory of
JOHN MANUEL, M.A., B.D.
Minister of Grace Church
1938-1942"*

This was dedicated at a special service on Sunday, 18th December, 1949.

R. B. IRVINE and FRANK HOLMES

It was most fitting that during this sixty-fifth year of Grace Church, the congregation honoured the memory of two of the outstanding laymen. R. B. Irvine and Frank Holmes were significant figures in the development of the city of Saskatoon and in the growth of this congregation.

Arriving in this area of the province on August 1st, 1899, R. B. Irvine began his work as teacher in the "stone school." At once, he associated himself with this congregation and for more than fifty years he rendered conspicuous service. The records of the church show his name in places of trust and leadership—church auditor, secretary, trustee, probationer for the ministry, Bible class teacher, faithful elder—all these are implied in the simple inscription on the plaque which is erected on the West wall of the sanctuary:

*"R. B. IRVINE
Christian Gentleman
1870-1949"*

Frank Holmes came to Saskatoon in 1901 to teach school. He, too, became associated with this congregation and accepted the responsibility of church usher within a few days of his arrival. In all the years that followed, when serving the community as teacher and business man, his interest in the church was uppermost. He succeeded James M. Eby as recording steward in 1908 and held that office until his death in 1947. The congregation expressed appreciation of his life in the plaque on the East wall:

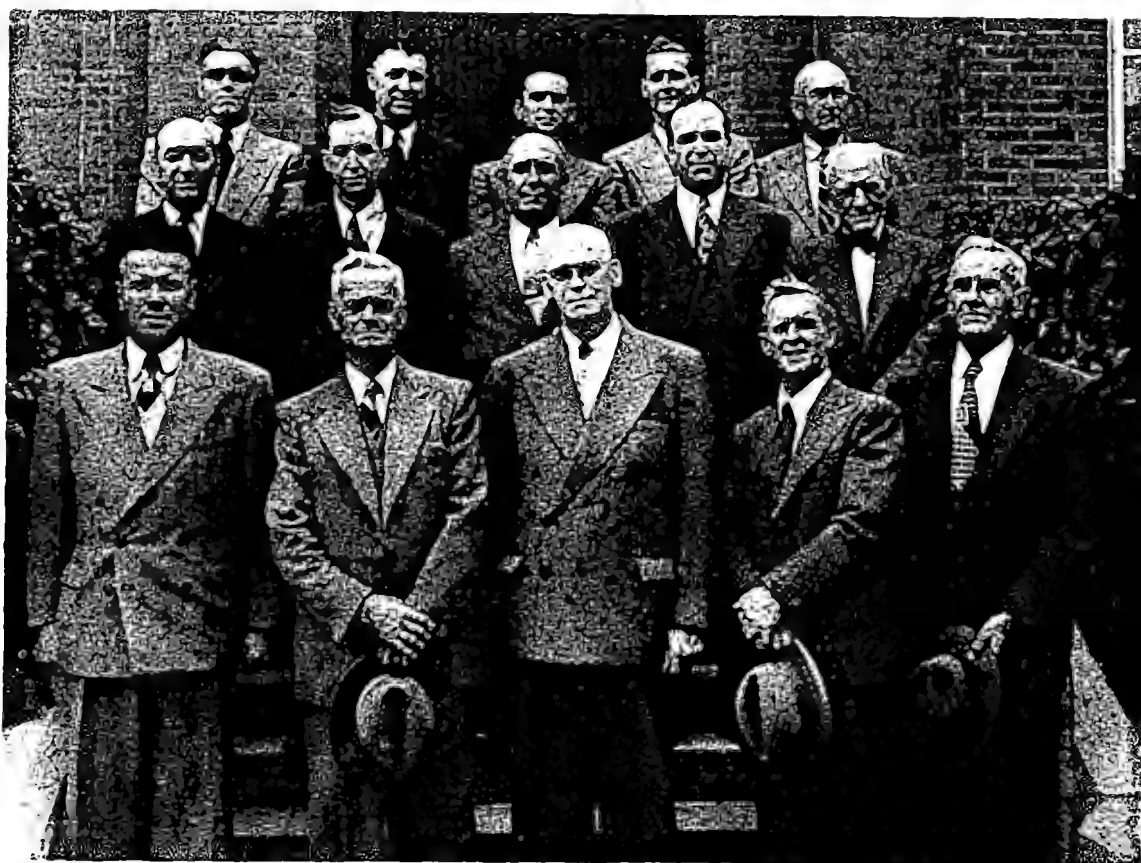
*"FRANK HOLMES
He was a good man
1870-1947"*

The lives of these men ran parallel. They were close friends. Differing in their politics, they agreed in that more important area of life—religion. Together they rendered almost a hundred years of service to this congregation.

The Board of Stewards

THE Board of Stewards is the body responsible for the Church finances. Figures dealing with money matters make dry reading, but it is interesting to look back to the early days of Grace Church financing. The first meeting was held in August in 1886 when four men, Brothers Mason, A. Smith, Wolridge and Lake, were appointed Church Stewards.

On June 5, 1892, the loose collection was 20 cents, envelope collection 90 cents. It is significant that at that early date the envelope system had been instituted and a special appeal was issued to raise the necessary \$2.00 to pay for the envelopes, any deficit to be taken out of the loose collections. It is significant, too, that the early pioneers were very generous in their subscriptions.



Front Row—R. Falkingham, E. B. Wells, E. H. Leard, L. E. Fisher, J. E. Paul
 Second Row—W. E. Kruger, A. G. Campbell, R. H. Strumm, F. J. Gathercole, W. Corcoran
 Third Row—T. S. Barrie, E. R. Henderson, R. F. Ruemfer, A. W. Edwards, E. H. Trickey
 Absent—D. Holler, R. Holler, G. H. Allingham, H. Maguire, C. Moxley, J. M. Varey

It is recorded also that in August, 1897, Mr. James Leslie, one of the Stewards, loaned the Church \$58.00 with which to pay its pressing accounts.

As late as November 21st, 1905, it is on record that the Minister's salary was to be \$350.00 with an extra \$60.00 for horse keep. This makes it difficult to realize that in 1910, five years later, the Sunday School portion of the present church replaced the original church and was valued at \$20,000.00. In addition to this a parsonage, valued at \$3,500.00, had been acquired. At that time, however, substantial mortgages were carried on both structures.

In 1927, Dr. Chas. Endicott laid the foundation stone of the present church which, including the recently built memorial tower, has cost at least \$140,000.00. The present value of all the Grace Church property is estimated to be in the neighborhood of \$250,000.00.

On November 21st, 1945, in an impressive ceremony and with great rejoicing, the Church mortgage was burned. The faith of the pioneers had been vindicated and it could be truly said "Their hands, by proxy, were the hands of God."

On this 65th anniversary, Grace Church is in the happy position of having no liabilities against either the church building or the parsonage and it is in a spirit of thankfulness that substantial financial assistance is being given to another local church which is now in its struggling pioneer days.

The Personnel of the present Board of Stewards is:

E. H. LEARD, *Chairman*

W. E. KRUGER, *Secretary*

F. J. GATHERCOLE, *Vice-Chairman*

J. E. PAUL, *Envelope Steward*

David Holler, Ross J. Holler, T. S. Barrie, Chas. A. Moxley, Geo. T. Higgins, E. H. Trickey, Arnold W. Edwards, Roger H. Strumm, A. G. Campbell, W. J. Young, Roy Falkingham, L. E. Fisher, Roy F. Ruemper, E. R. Henderson, H. G. Maguire.

Honorary Members: W. Corcoran, J. M. Varey, Bruce Wells.



MR. W. J. YOUNG
1875-1951

Word reached us, as this booklet was being prepared for the press, that W. J. Young had passed away. Mr. Young began his association with Grace Church in 1911 and continued a loyal and devoted member and office-bearer up to the time of his passing on Sunday morning, October 14th, 1951.

Sunday School

How fitting it is that this photograph, taken in 1942, should accompany this article about our Sunday School! These three stalwarts have given, in all, 145 years of service to Grace Church, and not a small part of it in the Sunday School. Mr. Frank Holmes was Superintendent for a number of years prior to 1906, and in that year was succeeded by R. B. Irvine. In that same year, on September 28th, F. A. Robinson joined the Sunday School, and by so doing began two generations of service in the Sunday School, during which time he was Treasurer for over 30 years. On that day 28 children were present, but the secretary, Miss Cassie Richardson, proudly boasted that there were 46 children on the roll. Of the staff of that time, only Mr. Robinson is with us still.



R. B. IRVINE

FRANK HOLMES

F. A. ROBINSON

Who Together Served One Hundred and Forty-five Years
in Grace Sunday School

The earliest records of the Church show that, at the first quarterly official meeting of Saskatoon Mission (now Grace Church), Regina District, Manitoba and North-West Territories Conference of the Methodist Church, held in the school house on Wednesday, August 18th, 1886, Mr. Peter Latham was named Superintendent of the Sunday School with Mr. H. Trounce, Mr. J. M. Eby, Mr. Robert Hamilton, and Mrs. Grace Fletcher as his assistants. The first recorded report of the Sunday School, May 16, 1887, showed an average attendance of 20 pupils and an enrolment of 34; and at that time the Church itself had only 22 members on its roll.

Records are incomplete and space is limited, so it is impossible to pay tribute to the hundreds of willing workers in the Sunday School by naming them all. We mention, however, the names of Peter Latham, Rev. John Peters, H. Smith, D. Lusk, Miss E. S. Eby, Frank Holmes, R. B. Irvine, A. C. McEown, A. W. Cameron, J. G. A. Raney, Howard McConnell, H. G. Merkley, W. J. Young, C. A. Marshall, P. M. McCarrell, M. J. Sexsmith, T. W. H. Williams—loyal and devoted servants of the Church, who by their leadership in their office as Superintendent of the Sunday School brought the Sunday School forward with the years. To them and to their hundreds of unnamed associates we acknowledge our deepest gratitude.

The growth of the Church brought with it a corresponding growth in the Sunday School. From an average attendance of 20 in 1887, it grew to over 600 in the early 1920's. The next ten years saw a slight decline, but by 1934 the attendance had climbed back to 594 pupils. At the present time the average attendance is about 300 children per Sunday, with a high attendance of 395 on one Sunday in the year just closed.

SUNDAY SCHOOL EXECUTIVE FOR 1951-52

Minister—REV. T. R. DAVIES.

General Superintendent—F. J. GATHERCOLE.

Department Superintendents—

Teen-Age Girls—MISS MARGARET PRINCE; *Boys' Club*—MERV HARRISON;

Juniors—MRS. F. J. GATHERCOLE; *Primary*—MRS. R. FALKINGHAM; *Beginners*

—MRS. P. ORMISTON; *Nursery*—MRS. J. COLLINS.

General Secretary—MISS DOREEN LUSHER.

General Treasurer—T. S. BARRIE.

Church Secretary—MISS R. UNDERWOOD.



MISS ROMONA UNDERWOOD
Church Secretary
and Assistant to the Minister

The Afternoon Auxiliary
of the W.M.S.

Women's Missionary Society



EARLY in the history of Grace Church, a Woman's Missionary Society was organized, with Mrs. Arthur Barner, the pastor's wife, as President. This was in 1900. Miss Eliza S. Eby became president in 1902. At that time the membership was 18, with an average attendance of eight.

Under the leadership of Mrs. Elizabeth Beynon, Mrs. Hugh Cairns, Mrs. S. E. Channel and Mrs. Geo. Guest before Union, and Mesdames W. B. Doyle, W. E. Millson, R. J. Donnell, P. M. McCarroll and Thomas Lawson after Union, the Society has progressed. During 1927 a high point was reached, when \$912.00 was raised for missions.

Later presidents included Mesdames M. J. Sexsmith, E. H. Trickey, E. C. Brown, G. H. Bennee and Lottie Berry.

Since 1936, until this year, 1951, the personnel has changed and through good leadership and faithful adherence to the aim of the Society the work has continued to advance.

From Mission Band through to C.G.I.T. groups, Mission Circles, Evening Auxiliaries and the Afternoon Auxiliary, well-written and informative books on the work in the various mission fields have been studied.

During the years of war and of peace a mission of relief has gone on. The members contributed substantially to Red Cross sewing which helped make the effort of Grace Church in World War II an enviable one. Many bales of relief have been forwarded to the war devastated lands of Europe, Japan and Korea.

Personal acquaintance with visiting missionaries and scholarship students; having had Dr. and Mrs. E. N. Meuser living and working with us; and being represented in China by Alfred and Margaret Day has given encouragement and impetus to the work.

For the year 1950, the 275 members of the W.M.S. groups exceeded their minimum financial objective of \$1,000.00 by almost \$150.00.

The present officers are:

Afternoon Auxiliary

Evening Auxiliary (Dr. Stella Cheng)

Evening Auxiliary (Mrs. Jean Kinloch)

Evening Auxiliary (Eliza Eby)

Baby Band

C.G.I.T. (seven affiliated groups)

President: Mrs. C. M. Miners

President: Miss Doris Carmichael

President: Mrs. R. E. Giles

President: Mrs. Ada Manuel

Mrs. S. A. Turner

Superintendent: Mrs. W. W. Lusher

The Women's Association

If a church is to fill the needs of a Community, the social side of Christian Fellowship must not be neglected. In that spirit the pioneer women of Grace Church organized an Association in 1886. These far-seeing pioneering Christian women under the leadership of Mrs. Grace Fletcher, Mrs. James Leslie, Mrs. James Powe, Mrs. Wm. Stephenson and others, held regular meetings and from their limited means furnished a parsonage, had social companionship, and lent a gracious air to the then small congregation. By 1907, the Association was holding regular bimonthly meetings under the presidency of Mrs. R. B. Irvine with an average attendance of ten. In 1910, when the second church was built and a new parsonage secured, the association met the consequent greater responsibilities with enthusiasm. Through those difficult years and with the added anxiety of the First Great War it was guided well by such women as Mrs. A. C. McEown, Miss Fletcher, Mrs. W. L. Smith, Mrs. C. B. Miner, Mrs. D. A. Nesbitt, Mrs. J. W. Carmichael, and Mrs. E. W. Garnett. By 1930, the Association had grown so large that the President, Mrs. C. M. Miners, (Emma) reorganized the Association into five Circles—each Circle selecting its own captain, recording secretary and treasurer. These Circles held monthly meetings in homes of the various members, with a general meeting once a month in the church. This system continues but there are now twelve circles with an approximate membership of 250.

Today, the Women's Association is proud of its oil-heated, attractively furnished manse at 516 8th St. It has equipped the church kitchen to meet the needs of all the organizations within the church. It assists the minister by calling on all new comers to the district as well as remembering the ill and bereaved with flowers. The attractive furnishings of the vestry and the paying of a large mortgage on the church organ during the difficult depression years represent a few of the achievements of the W.A.



PAST PRESIDENTS AND PRESENT OFFICERS OF W.A.

Front Row—Mrs. G. W. Harrington, Mrs. H. H. Best, Mrs. G. E. Miller, Mrs. J. W. Carmichael, Mrs. W. J. Rae

Second Row—Mrs. C. E. Deane, Mrs. A. Knudson, Mrs. H. Percival, Mrs. J. M. Varey, Mrs. A. D. Munro.

Third Row—Mrs. W. P. Winter, Mrs. E. Evans, Mrs. R. Ruemper, Mrs. J. R. Thomas, Mrs. G. E. Armstrong

Fourth Row—Mrs. N. C. Simpson, Mrs. S. A. Turner, Mrs. R. Falkingham, Mrs. W. R. Young, Mrs. Olive Laird.

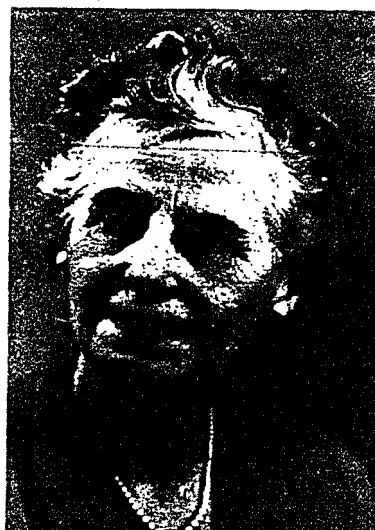
Back Row—Mrs. A. Swan, Mrs. F. W. Dewar, Mrs. H. A. McDonald, Mrs. S. D. Clark.

War brings to the front the best in many people, and so it was from 1939 to 1945, when the women of Grace W.A. met the challenge with rare courage. A War Services' Committee was organized when Mrs. G. L. Collard was president, with Mrs. C. W. Thorne as chairman. Her place was later taken by Mrs. H. H. Best. Other members were Mesdames C. K. Gray, M. J. Sexsmith, Geo. Parker, J. S. Findlay, W. Corcoran, C. A. Hodges, R. B. Irvine, F. Russell, T. Kay, E. C. Brown, G. E. Miller, J. L. Young, and S. F. Hewlett. These ladies in co-operation with the W.A. Presidents, Mrs. G. W. Harrington, 1941-1943, and Mrs. W. J. Rae, 1944-46, and Mrs. H. H. Best, 1947-50, organized the women into a solid working unit. Space does not permit a record here of the vast amount of work these ladies and many others did.

Today, under the presidency of Mrs. H. Percival, the same spirit of friendly co-operation exists among the Circles. Bundles still go regularly to overseas' relief. From teas, bazaars, suppers, and volunteer givings, the amount of money raised each year is well over \$3,000.00.



MRS. J. B. PENDLETON



MRS. H. H. BEST



MRS. E. C. BROWN

UNITED CHURCH LEADERS

We are proud that members of Grace Church are serving in work beyond the boundaries of the congregation. In this anniversary year, Mrs. H. H. Best is of the Women's Presbytery Women's Association, Mrs. J. B. Pendleton is president of the Saskatoon Presbyterial of the Women's Missionary Society, and Mrs. E. C. Brown is president of St. Andrew's College Women's Guild.

The Choir



GRACE CHURCH CHOIR
Director—Harry Jones

THE singing of sacred music has always had an important place in the worship at Grace Church. In the early days there was no choir but the enthusiasm of a few members in the congregation amply compensated. No information is available about the choir work during the first fifteen years but our historical records contain a picture of the choir of the year 1904. It shows a group of twenty members, one of whom, Mr. Arthur Isaac, is still a member. In 1907, Mr. Frank Holmes was the leader and Miss Isaacs, now Mrs. T. Girvin, was a member.

Choir leaders after this time were Mr. P. Bate, Mr. Wallace, Mr. Jessup and Mrs. R. M. Campbell.

In 1924, Mr. P. F. Copeland became the leader and continued in this position for twenty-six years. Under his guidance, the choir not only made a great contribution to the church services but took part in musical festivals and concerts throughout the city and province. For this work it received much praise and many high awards. Many members who received their musical

training at Grace Church under Mr. Copeland have since won credit in the musical centres of Canada and the United States.

Upon the retirement of Mr. Copeland in April, 1950, the dual position of organist and choir-master was accepted by Mr. Harry Jones. Under his leadership the choir continues to serve the congregation well in the regular church services and in the performance of music for the festivals of Christmas and Easter.

The Grace Church organ was built in 1927. It is a three manual Casavant instrument of thirty ranks and 2,017 pipes. Chimes can be played from the manuals or pedals.

The choir possesses a large library of classical works consisting of Anthems and over 20 Oratorios and Cantatas. At the present time the choir is adding to this library not only standard works but also sacred works composed by contemporary musicians. These are being bought by voluntary contributions of the choir members and by proceeds from concerts.

The present choir consists of about fifty voices. Mr. Frank W. Dewar is the President; Mr. L. S. Cumming, Vice-President; Mr. Lloyd Rodwell, Secretary-Treasurer. Other executive members are Mrs. R. Barclay, Mr. J. I. Bell, Mrs. David Christie and Mr. Cuthbert Coates.

The Junior Choir



GRACE CHURCH GIRLS' CHOIR
Director—Lloyd Rodwell

Young People's Union



At the Youth Social Hour

IN the year 1895 this group was a combination of the Methodist Epworth League and the Christian Endeavor. Later it became the "Epworth League" and eventually "United Church Young People's Union. In the records of this first organization one of the regulations was that the chairs must always be returned to their original position at the close of each meeting. Apparently the changes over the years have not been as great as we sometimes think, for it was not long ago that the present group received a similar request!

It is interesting to note, in the records of 1936, that there was some concern in the group about improving their program and making it more attractive and at the same time meaningful and effective. These problems are apparently always with us for indeed they are the burning questions at executive meetings at the present time. However, in spite of their persistence, these problems have not discouraged, but rather have challenged. The spirit of enthusiasm has always been apparent in this group as it seeks to fulfil its actual purpose; "To lead young people into Christian fellowship and active church membership, and to know, love and serve God as revealed in Jesus Christ.

The fulfilment of this purpose is achieved through a program of Worship, Study and Action. The activities from year to year have been similar, yet in recent years there have been certain

annual functions which are fast becoming traditional. Foremost of these is the Easter Breakfast. On Easter Sunday morning the members assemble at 8 o'clock for Communion. This is followed by breakfast and the Easter message. A similar tradition is being built around the monthly socials and New Year's Eve parties. These fill a real need by providing wholesome fellowship in a desirable environment.

At the present time the informal Sunday Night meetings appeal to the young people with singing, entertainment, cultural study, the minister's "Question Box" and of course, "Lunch Time." This affords an opportunity for every one to become acquainted. Broom ball, hockey, badminton, curling, sleigh-riding and skating round out the winter program. These tend to make the church the centre of the young people's lives. Over the years the group has attempted to promote plays and concerts and to give assistance to various projects within the church locally and abroad. Among the projects during this Anniversary year are—assisting the library service at the City Hospital, supporting and helping in the Christian Youth Caravan and contributing to the missionary appeals of the congregation. In recent years the group has continued during the summer months with soft ball, wiener roasts and week-end camps.

Events worthy of special mention during the past year are the Saskatchewan Conference Y.P.U. Convention to which our church was host last October. Also the two-day presentation of the color film "The Life of Jesus," which added to our church's celebration of Christmas.

Important as all these activities may seem, we have discovered that they do not make or break the success of a group. It is the spirit or attitude of Christian friendship which each individual brings to these activities that mean its real success in terms of personal enrichment.

Naturally the membership of such an organization varies from year to year. During the post-war days when attendance at the University was at its peak, the group was the largest of its kind in Canada. It is encouraging to know that in keeping with that record the present group enjoys attendances up to two-hundred and fifty.

The plans of the Y.P.U. in Grace United Church have always received a good deal of serious thought. We have had the support of a large group of University students and have tried to meet their needs. However, our first obligation is with the youth of our own community. These are the people who will make our church a thriving one in the years to come.

At this Anniversary time there is the danger that we will gloat over our achievements. This is a time when great effort is needed to maintain a strong Christian influence in the world. Let us as young people be thankful for the church which has been provided for us. Let us also realize our traditional responsibility as we accept the challenge to increase our efforts in spreading the work of the Christian church.

Executive of Grace Young People's Union, 1951-1952

President—Mr. Russell Purdy
Vice-President—Mr. Mervin Harrison
Secretary—Mrs. Gordon (Mildred) McDonald
Treasurer—Mr. Gordon McDonald
Program Convener—Miss June Scharf
Membership Convener—Miss Bernice Tyers
Sing-Song—Mr. Ron Cole
Lunch Convener—Miss Zella Thomson

Social Convener—Miss Marg. Thompson
Press and Publications, Convener—Mr. Bob Higgins
Missions and World Outreach—Miss Jean Matheson
Interdenominational Representative—Miss Kay Dewar
Sports Convener—Mr. John Blackwell
Decorating Convener—Mr. Art Beyin
Sound and Electrical Equipment Convener—Mr. John Rae
Director of Seating Accommodation—Mr. Bill Chapman

Canadian Girls in Training



A Group Representing C.G.I.T. with Past and Present Leaders

"It is my purpose to cherish health—seek truth, know God, and serve others and thus with His help, become the girl that God would have me be."

WITH the above purpose, the C.G.I.T. has advanced with the church from 1916 when it was organized with a membership of twelve girls to this day with five active groups. Banner year was 1942 when 225 persons were seated at the annual Mother and Daughter banquet.

Girls who have enjoyed the advantages of the Christian fellowship and endeavor afforded by membership are found active in every department of the church—many are leaders in public life and can say not only "thanks for the evening, Comrade" but "thanks for the years."

Superintendents have been Mrs. E. Shore, Mrs. W. P. Winter, Miss Ida Magwood, Mrs. Frances Morrison, Miss June Greene, Mrs. Murray Coristine and presently Mrs. W. W. Lusher. In mentioning only these names, all leaders, and girls are saluted for their years of service to the Master.

The program includes missionary study, welfare work, planned social activities and handicrafts and camp craft, fulfilling from year to year the theme text: "And Jesus increased in wisdom and stature and in favor with God and man."—Luke 2:52.

12th (Grace Church) Boy Scout Troop

THE 1910 Board of Grace Church displayed both courage and foresight in launching a scout troop when so little was known of the movement. Grace was one of the earliest churches to take such action and consequently her troop was designated No. 2. In subsequent years this was changed to "The 12th." Like all other troops "the 12th" has had its ups and downs, as a result of the leadership problem. But generally speaking the troop has always maintained a high standard, particularly in camping, woodcraft, and smart appearance.

The Grace Church Troop has blazed many trails and is credited with the following firsts:

FIRST to build a dam at Beaver Creek campsite and to provide a swimming pool at Zelma.
FIRST to have a Troop Chapel on the Beaver Creek Campsite, dedicated by the Rev. D. B. MacDonald.
FIRST Troop in the Province to have a Senior Scout Patrol.
FIRST Troop in the City to win the Sewell Campcraft Flag two years in succession.
FIRST Troop in the Dominion to win six prizes in the Dominion wide photographic contest.
FIRST Troop to have a properly organized Ski Patrol under expert supervision. Members of the 12th Ski Patrol have won local and Provincial Championships every year since its inception.

Scoutmaster J. A. Bowron, Grace Church Troop, was appointed Contingent Leader, Saskatchewan Provincial Contingent, First Canadian Jamboree, Ottawa, 1949.

During recent years the Scoutmaster of Grace Church Troop has received letters of commendation for the Troop's marked progress and achievements from the following:

Maj-Gen. D. C. Spry, Chief Executive Commissioner, Ottawa.
E. H. M. Knowles, Provincial Commissioner, Regina.
B. H. Mortlock, Executive Commissioner for Publications, Ottawa.
P. M. O. Evans, Field Commissioner.
L. L. Johnson, Executive Commissioner, Public Relations, Ottawa.
L. Tooley, District Supervisor.
Rev. D. B. MacDonald, Padre.
Rev. T. R. Davies, Padre.
Certificate of Commendation, Viscount Alexander of Tunis, Chief Scout for Canada.
"L'Ordre de la Croix de Jerusalem" from La Federation des Scouts Catholiques.

Thanks to the efforts of the Group Committee, the Mother's Auxiliary, coupled with that of the Scouts themselves, the Troop is now well equipped for its many activities. The troop too is appreciative of the contribution of Grace Church in providing such excellent quarters.



Cooking a Meal on the After Fire Beside the Teepee at Beaver Creek Camp Site

12th (Grace Church) Wolf Cub Packs

SECTIONS "A", "B" and "C"

Coincident with the sixty-fifth anniversary of Grace Church the Cub Pack comes of age, having attained a robust and energetic manhood. "Born" healthy and energetic, its early life was at times almost extinct, due to the scarcity or lack of leaders. This leadership problem has prevailed during the years and is very much in existence even today. At present limited leadership is available only for three packs, one of which is located at the Saskatoon Sanatorium. The 12th A and B packs meet regularly in the Church, have their own hockey teams and usually take a number of prizes at the City Cuboree. Packs A and B each have a membership of forty boys, each pack having sixteen boys over the maximum number permitted with the leadership provided. Many boys at present have to be turned away or placed on the waiting list. Thanks to the Group Committee these packs are well equipped for program activities.

A unique feature of the 12th Pack is the section among the patients at the Saskatoon Sanatorium under Akela George Fisher. This pack was formed in the winter of 1950 and we are happy to report that all the original members are now discharged.

12th (Grace Church) Mother's Auxiliary

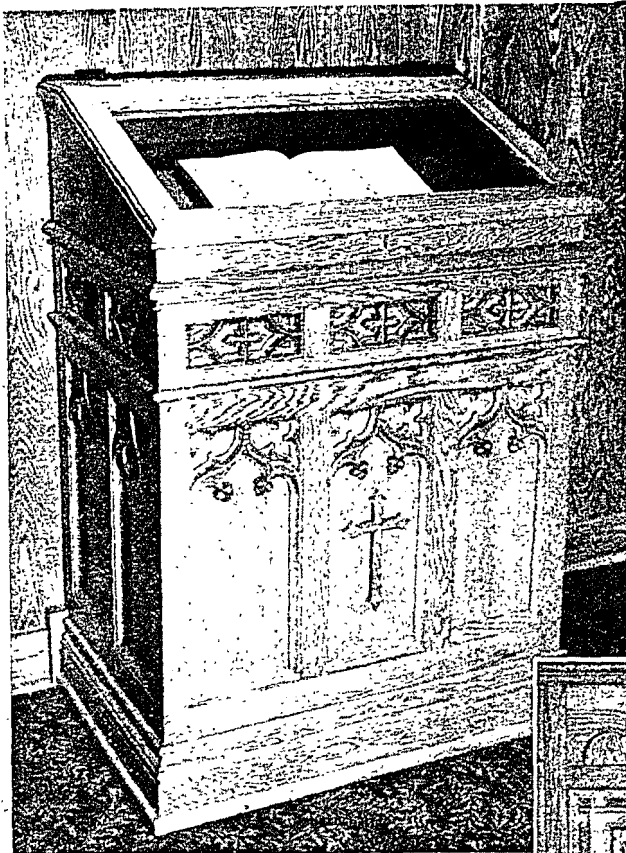
The Mother's Auxiliary to the 12th Troop was organized November 12, 1945, under the capable leadership of Mrs. R. Wallace. Their purpose was to assist the leaders of the Cubs and Scouts in any way, such as sewing neckerchiefs, assisting with summer camps, and social functions, etc. The highlight of each year is the Father and Son banquet which is attended by about two hundred boys and dads. The Mother's Auxiliary is particularly proud of the achievements of both the Cub Pack and Scout Troop and is truly appreciative of the grand work being done by the leaders of the various sections.

12th (Grace Church) Group Committee

BOY SCOUTS' ASSOCIATION

The 12th Group Committee, like the Scout Troop, will soon be reaching the half century mark. The Group Committee has many duties and responsibilities. Some of these are securing facilities for regular meetings, securing and recommending Scouters for appointment, assuming responsibility for Group property, assisting in the financing of needed Group funds, preparing and submitting reports to Grace Church and the District Commissioner, attending meetings of the local association, arranging transportation for week-end and summer camps, and encouraging a spirit of friendly interest between the Group and other organizations of the Church. The Group Committee, though often small in numbers has accomplished much during the years and is greatly appreciative of the much needed assistance now been given by the Mother's Auxiliary. The Committee, however, is still faced with the problem of urgently needed additional leadership. Despite their many duties and responsibilities, the Group Committee feel more than repaid by the marked progress and achievements of both the Scout Troop and Cub Packs and hope that some day the circle will be completed by the formation of a Rover Crew for the older boys.

In Memoriam

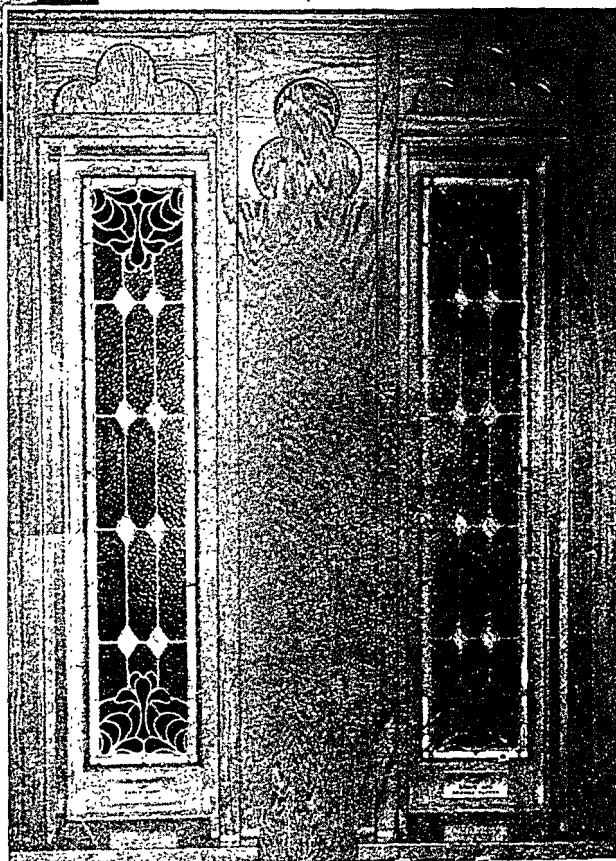


1914-1918

HARVEY E. BOYLE
GORDON M. CHANNELL
W. H. DOUGLAS
GRENVILLE C. HOPKINS
WILLIAM A. HOLLAND
M. H. HOWES
HAROLD LADUKE
CLIFFORD McCONNELL
S. S. PORTER
CHARLES M. WARNER

1939-1945

LINTON ARMITAGE	HAROLD MINERS
HAROLD FAIRBAIRN	WILLIAM OAKS
TOM FINLAY	JAMES SAMUEL ORR
GRANT FLETCHER	EARL PARK
CAM GIBSON	BRUCE PARKER
LLOYD GOODFELLOW	ALBERT RUSSELL
JACK GOURLAY	MAYNARD F. STRUMM
BRUCE HUNTER	WILBURN TAYLER
CHARLES LAMBTON	WILLIAM G. WILEY
REG. LANG	HUGH RAYMOND WOOD
ELMOR McNAIR	DONALD WOODMAN
KENNETH MARSLAND	





65th Anniversary Services

Our Anniversary Preacher

Rev. E. J. THOMPSON, M.A., B.D., Ph.D.

Principal of St. Stephen's College, Edmonton

Former President of the Alberta Conference of the
United Church of Canada

The title of Dr. Thompson's addresses at the Anniversary Services on November 4th, 1951, are:

11.00 a.m.: "Escape from God"

7.00 p.m.: "The Christian Church in an Atomic Age"

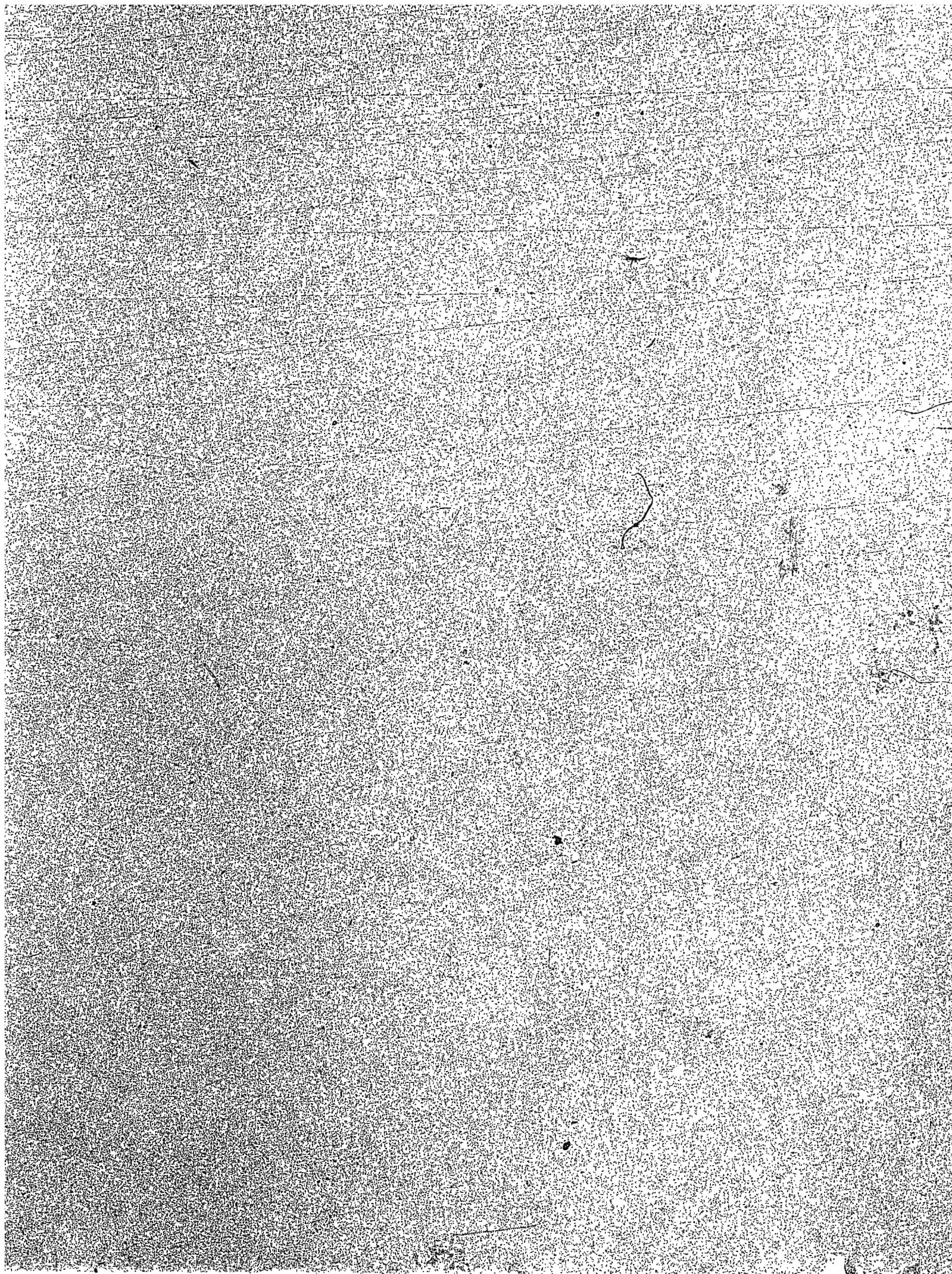
THE COMMITTEE of the Official Board in charge of the publication of this booklet expresses appreciation for the splendid co-operation received from the organizations of the congregation. We regret that space in the booklet does not permit a fuller treatment of some of the work being done and that a few organizations remain unmentioned. We rejoice with all members of Grace Church in the heritage of this congregation and with them look forward to the increasing opportunities that lie ahead.

Committee Members:

REV. DR. R. C. CHALMERS

PROF. J. G. RAYNER

DR. PERCY SMITH





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